

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 45, Vol. XXVI.

Saturday, November 5, 1864.

Price One Penny.

THE SOCIAL CONDITION AND PROSPECTS OF BABYLON.

BY ELDER WILLIAM H. SHEARMAN.

The following extracts from the *Weekly Times* of October 9th, present a fearful, though truthful picture of the social condition of England; and as she boasts of being the most enlightened, civilized and virtuous, the best organized and most wisely governed nation upon earth—a claim which we have no disposition to dispute—what must be the general condition of modern apostate Christendom, or Babylon? We leave our readers to form their own conclusions. The cases referred to are not isolated or exceptional ones; the editor of the *Times* only selects them from the revolting abundance of criminal records at his command, which are so horribly plentiful as to convert the columns of almost every daily paper in the land into, as he says, a "Newgate Calendar."

"Horrors accumulate around us, and we begin to look upon the columns of a daily newspaper as we should do upon the pages of a 'Newgate Calendar,' where every other line is toned by revelations of violence and of blood. Strange it is, and sad as it is strange, that in proportion as efforts are made on all sides to elevate and

improve human nature, the appetite for crime seems to increase, not only in the numerical degree, but also in its terrible aspect, until life now seems to be held upon so frail a tenure—through the ungoverned passions of the reckless and lawless members of society throughout the world—that it has become difficult, if not impossible, to say which country in particular is free from the stain of blood, wantonly and wickedly shed for the gratification of revenge, or in the attempt to plunder.

"Among the recorded horrors of the past week we find details of a wholesale massacre of a family of children by the individual who, of all others, it must have looked to for protection and kindness.

"Next in the list of crime is a murderous attempt, on Saturday afternoon, by a staff-sergeant in the militia, to destroy his wife, by discharging his rifle at her head; but the fatal result was avoided by the woman providentially throwing herself back at the moment he raised the weapon to take aim.

"At Liverpool also on Monday, the Coroner was occupied in the investigation of a charge of murder committed by a man named Ellis Green, upon the person of his sister-in-law, under circumstances of

peculiar atrocity. The parties had been quarrelling, and the accused struck the woman in the face with his fist; she fell from the effect of the blow in front of a box, and as she laid there upon her back, the ruffian, who wore heavy boots, stepped upon the box, which was about three feet high, and deliberately jumped from it on to the woman's breast. After lingering a short time, the poor creature died, and her brutal assailant has been committed to take his trial under the Coroner's warrant for wilful murder. Such are among the more serious criminalities of the week; but perhaps the ink will scarcely be dry before others of a yet deeper hue may swell the list and heighten the measure of iniquity that distresses the land."

Had these fearful crimes been committed in Utah, they would have been copied into almost every paper in Christendom, and commented upon with the most unsparing bitterness, while a howl of virtuous (?) indignation would have ascended from one end of the land to the other, and extermination would have been pronounced as the desert of a people who would tolerate the practice of such crimes in their midst,—that is, so long as those people were the Latter-day Saints. By their own words shall they be judged. "With what measure they meet, it shall be measured to them again."

"Again, we have a deplorable instance of the evil of seduction and its consequences, at Nottingham. On Monday last the magistrates were occupied in examining the case of a girl named Elizabeth Wragg, aged nineteen, charged with the wilful murder of an illegitimate child, of which she had recently been delivered in the Nottingham Union. She was seen going through Mapperly Hill with the child in her arms, which she afterwards threw into a copse and left it to die. On being apprehended, she asked the searcher at the police-station, 'Do you think I shall be hung? I should not have done it, only I dared not take the child home.' At another time, when speaking to her mother, she said, 'Don't be sorry about it, it is better off; if I am to be hung, I wish it could be done to-morrow.' The unfortunate girl seemed hardly to be conscious of the unnatural crime she had perpetrated, and was committed for trial. If the facts sworn to before the magistrates are sustained, her doom is certain and terrible, and the only regret one can

feel upon the occasion is, that the man who has been the cause of her suffering, her shame, and her desperation, cannot be made to partake of her ignominy."

What a humiliating comment upon the social condition and the civil and criminal code of the leading Christian(?) nation on the globe! Punish and hang the poor victim of man's diabolical villany, and let the calculating scoundrel, the heartless seducer, go free, or compound his crime by a payment of half a crown a week! Allow a man to live and cohabit with as many women as he pleases, so long as he keeps them in a state of degradation and shame; but transport him for the best part of a life-time, the moment he dares to outrage the "moral sense of the nation" and "the modesty of our wives and mothers," by elevating those women to the true dignity of the position they are entitled to, as his honorable wives!!* What justice! O! Babylon, well mayest thou be called the "mother of harlots," for truly are thy daughters forced, by thy laws, to become and remain such. O, wise legislators! who seek to correct a cause by destroying its effects. As well undertake to dry up the channels of the mighty Mississippi by damming its mouths, or prevent the eruptions of Vesuvius by "plugging" its crater.

"We cannot read this catalogue of crime without, of course, feeling horror; but we cannot, also, but marvel how it is, with so many inducements to civilization, we have such a mass of brutal violence. We might expect that what may be termed the intellectual crimes would increase with a more complicated state of society, and that craft and fraud would be more manifested. But the extraordinary blood-thirstiness of the age is unaccountable. In remoter times, constant wars, barbarous executions, extreme coarseness of manners, the temptations continually ministered to by the possession of arms, and perpetual brawls, might beget a ferocious and murderous state of mind. But now-a-days this

* There is a case in point in a town not far from Birmingham. A man is living with two sisters in the same house, and has children by both; to one he is married, the other is simply his "mistress;" the law will not touch him while he lives in adultery, but he would be transported should he attempt to make lawful wives of both.

slaughterous propensity seems to grow up and crop out of a peaceable and, one should think, peace-creating state of circumstances. Whatever the cause, it is a disgrace to us, and requires the deepest consideration of our religious and lay teachers, and of the Legislature."

As the editor appears to be ignorant of "the cause" of all this crime, and of the increase of this "ferocious and murderous state of mind" which, he says, "seem to grow up and crop out," with such alarming productiveness, we will inform him. *It is because the Spirit of the Lord is being withdrawn from the nations.* God Almighty has sent a message to them in this 19th century, and they have rejected it, and killed those who brought it, thus offering a gross insult to the Divine majesty. For this, unless they repent, He is about to withdraw his Spirit and his servants from their midst, and they will continue to wax worse and worse, until they will be carried captive by the Devil at his will. Mothers will seek the lives of their daughters, and daughters the lives of their mothers; fathers will seek the lives of their sons, and sons the lives of their fathers; brothers will seek to put brothers to death, and confidence, peace and affection will be banished from the earth. Such a prospect may well claim "the deepest consideration of our religious and lay teachers, and of the Legislature." But there is only one way to avert it; and that is for the nation to turn unto the Lord and receive and obey the counsel of his servants.

After giving so gloomy and fearful an account of the morals of the nation, the editor, in another column of the same paper, has the effrontery to write and publish the following:—

"The Protestant religion is based on those great truths brought into harmony with the reason and the intellect, and it thus happily has very much escaped the mysticism and the hysterical feeling that accompany creeds founded only on the sentiments. Under its guiding auspices men have always expanded into *social happiness* and prosperous citizenship, as Holland, Switzerland, and, *above all, England* prove."

Protestantism, it is very true, has endeavored to bring all the great truths of Christianity "into harmony with the (benighted) reason and the (beclouded) intellect" of ignorant, erring, uninspired man, instead of bringing his reason and intellect into harmony with them; and the consequence has been—not only in this, but in every nation where the mother or her daughters have borne rule—that whoredoms, seductions, adulteries and murders have everywhere abounded and still threaten the overthrow of society. Of course, the mind of the reader naturally refers to this editor's personal testimony—as contained in the extracts we have taken from his own paper—in relation to the "social happiness" into which "men have always expanded" "under the guiding auspices" of modern Christianity (?). Heaven save us from such "social happiness."

"THY WILL BE DONE ON EARTH."

BY ELDER J. L. BARFOOT.

To bring about that condition of things which the Prophets spake of, and which enlightened reason points to as the future of this earth, the will of God has to be done. Now, that is done in the creations, by everything but man. All that is required, then, is that man should pattern after the things by which he is surrounded. The elements do not dispute the right of Deity to rule—they are quiescent

until that word is given by which they move, with an alacrity too, which man would do well to imitate, and with a certainty which he never can surpass. It was this readiness of the elements to do the bidding of God, that cleansed the Syrian leper. He reasoned logically enough: are not the rivers of Abana and Pharpar better than all the waters of Israel? To him they were—they were more

accessible and equally pure. They would have been equally good if the fiat of Jehovah had imparted to them the needed efficacy. The conscious elements bowed to the decision of Him who has a right to dictate to all his creatures. "Go, wash thyself seven times in Jordan, and thou shalt be clean."

Thus was the will of God done upon the earth as it is in the heavens; that is to say, in the same manner, that all things in heaven are done by the authority of God, so were they in that instance upon earth. Nothing but the power of Omnipotence could have healed the leper so suddenly, and the fact that he was healed, proves that the will of God was done, and that the Prophet was the exponent of that will.

The centurion seems to have had a perception of the manner in which this is brought about. He saw that there is a co-operation between the parts of the creation he stood in: "Lord, speak the word only, and my servant shall be healed." No wonder our Redeemer marvelled. No wonder that his large soul was moved upon to its depths. Why, the very knowledge of this fact gave the centurion power with God. That man knew that the elements were obedient; he was himself an embodiment of that allegiance which all things prove by their acts, and which they would speak if they had a tongue!

Now, it is useless to expect the will of God to be done, in such a way as to bring about the great change which is to be wrought upon the earth, until man bends his will to the will of God. Then God will make known his will to man. Then the elements will be subservient to man, because man is subservient to God. This is the secret of all true power on earth. Man may grasp the elements, but they will slip away from him; they are eternal and subject to God—he is finite, and is not subject to Him. Now, the earth has to be made the abiding-place of man, when he shall have become, like the earth, willing to render a perfect obedience to God; and, he only begins to give evidence of having that obedience, when he is willing to acknowledge the authority of God. This was done by the Syrian leper, and he

was cleansed; it was done by the centurion also. It has to be done by all, if they would participate in the glories which lay dormant in the earth, ready to spring forth at the bidding of her Creator.

And it is not by mere lip-service that this is done. The Prophets of Baal were full of intercession. They "called on the name of Baal from morning even until noon;" they "cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them." No doubt they were very sincere, as much so as they were in earnest. But God is not reached in that manner. He had his authority upon earth—there was a Prophet. True it is that they were called Prophets; but there is a distinction between the true and the false in Prophets, as in other things. Prophets, to be of any use, must have power with God; and, to have power with him, the right to use his power must be given by him. Elijah understood this, when he gave the people a key by which they could get at correct information. "The God that answereth by fire, let him be God." He knew that to the Prophets of Baal there would be no response from the heavens—he knew that the elements are obedient to Him alone who has the right to command them. And, how beautifully is the modesty of power and authority from God seen in the prayer of Elijah,—"Let it be known this day that thou art God in Israel, and that I am thy servant." He was not afraid to appeal to the elements—he knew that they would do the bidding of their God. Now, without those elements in his favor, man will labor in vain to make this earth a heaven, and they will never be in his favor till he is in favor with God.

True it is that man's agency seems to militate against the very speedy conversion of this earth into a Garden of Eden; again, this difficulty could not be removed without a greater: if a sufficient amount of the Spirit of the Lord rested down upon man to soften his nature so as to bend his will, it would bring man into the condition of an automaton. This is not the purpose of God. He designs that

man shall dwell upon the earth, and that His will shall be done with the consent of his children. This may be a difficult thing to accomplish, but there are some who will do His will. These He will use to bring this about. They may be only "one of a city and two of a family," but they will be sufficient in the way He will use them. His wisdom will be poured out upon them, to compensate for want of numbers; "His strength shall be made perfect in their weakness." No; he will not tamper with man's agency, He will use it to his own honor. If man will render that obedience which is due to Him, if he will receive the Gospel He sends to him, he shall share all the glories of the earth when it is restored; and, if he will not receive and obey, he will not share them. This will be sufficient punishment for those who refuse that obedience which is offered with the tongue when men say, "Thy will be done," and "do not the things which He says unto them." This will be sufficient joy to those who have done His will—they will inherit all things, because they have become "obedient in all things." The others could have inherited, but they would not obey. The earth does obey the law of creation, and cannot act in harmony with those who do not do so. Perfect happiness will be the result of perfect obedience to the will of God, because the heavens and the earth will be in unison—then the Lord will "hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel." Yes, the "people of God" then will be as successful in appealing to God as was the Prophet who asked for fire. Life will flow into the soil of the earth, however sterile. That which is being done in the increasing fertility of the mountains of the west and in the valleys of the east, shall continue to be done, and shall increase upon the earth until she shall "bring forth in her strength." The wide plains of Assyria—the lands trodden by a people who rejected Prophets, and whose houses were "left unto them desolate;" whose cities are "heaps upon heaps;" whose "houses are full of doleful

creatures;" where the wild beasts and dragons dwell in their once "pleasant palaces;" those lands shall again become fruitful to minister to man, because man shall yet "give glory to Him who made the heaven, and the earth, and the sea, and the fountains of waters." Every part of this fair earth shall then rejoice in being trodden upon by those who love earth's Lord. Then, says the Prophet, "I will cause the shower to come down in his season; there shall be showers of blessings. The tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land." That is a part of the will of God, that the earth is to be fruitful, to yield her increase; men are to be safe upon the earth. There is to be peace; holy, happy peace! Is it so now, think you? Dares every man sit "under his own vine and fig-tree, and none to make him afraid?" Let the teeming myriads of armed hosts, who are desolating the earth, answer the question. Let the widows and orphans whose groans make the welkin ring, speak. The mourning mothers do not think so, when the children they have given birth to are borne off in triumph to the battle field, to be sacrificed to the god of war. Their ravished daughters do not think so, when men of brutalized passions defile them! Is the will of God done, think you, while religion stands quietly by, when prostitution ministers to the lusts of our youth, without using an effort to stop it, but, instead of doing so, views it as a "necessary evil?" These are the things which cause the earth to mourn. Never, while such things are done, will the earth become a place of loveliness. Innocence and happiness are convertible terms; vice and happiness are opposites. Man has to be good; to be so he has to learn the way: it is to know and do the will of God. Who is to instruct him? Who did instruct men whenever God sent his Gospel to the earth? Those whom he has appointed to minister for Him. Elijah was his servant; Noah wrought for God; Jesus came, in the meridian of time, to teach the will of his Father. And, he has sent another in our day, to whom power has been given to

minister to man. "How are you to know it?" How did men in any age know? There was something to be done by them; they had to do the will of the Father. The cleansing virtues of the water still remain, if used aright. Baptism for the remission of sins is, as much as ever, a saving ordinance; but it has to be administered by those to whom God has given authority. The Prophets of Baal could not call down the fire from heaven, neither can they now. The elements are subject now, as much as ever they were, to the control of God and of his servants. The baptism of fire and of the Holy Ghost is as much a necessity now, and is given to men by obedience. It is this very obedience that will bring about that "restitution of all things" which is so much needed. It begins by man acknowledging God as his heavenly Father; by his becoming pliant in His hands, bending his will to the will of God. To many, to the majority, this appears to be a great difficulty. It need not be. If you will humble yourself before Him, and ask of him to soften your heart, he will hear your prayer. He will not do it contrary to your wishes, this is not part of his scheme. He could destroy you. He

has destroyed the inhabitants of earth before now—he will do it again. But his will is that you may repent and live. He will be gracious to you if you will seek him. If you have faith in him, and in his Son, Jesus Christ; if you will forsake sin and do right, there is authority in his Church to baptize you; your sins will be remitted; you shall know of the doctrine, for you shall receive the Holy Ghost; you shall know of His will, because you have done it; you shall receive of that Spirit which will guide you into all truth; you shall know there are Prophets now, as much as there were in the days of Elijah and of Jesus, for you also shall be numbered among the Prophets. The testimony of Jesus shall be in you, by his Spirit; that is, the Spirit of prophecy. Then you shall see the glorious future of the earth, by that Spirit which reveals not only things past and present, but to come. You shall know that God lives, and that his Son, Jesus, will come again to the earth. You shall know that the place of His feet shall be glorious. You, yourself, shall labor to bring to pass the purposes of God; you shall strive that His will may be done upon the earth even as it is done in the heavens.

HISTORY OF BRIGHAM YOUNG.

H. C. Kimball

(Continued from page 633.)

E "On a certain occasion while brother Fielding and myself were passing through the village of Chatburn, going to Downham, having been observed drawing nigh to the town, the news ran from house to house, and immediately the noise of their looms was hushed, the people flocked to their doors to welcome us, and see us pass. The youth of the place ran to meet us, and took hold of our mantles, and then of each others' hands; several having hold of hands went before us, singing the songs of Zion, while their parents gazed upon the scene with delight, and poured out their blessings upon our heads, and praised the God

of heaven for sending us to unfold the principles of truth, the plan of salvation to them. Such a scene, and such gratitude, I never witnessed before. "Surely," my heart exclaimed, "Out of the mouths of babes and sucklings thou hast perfected praise." What could have been more pleasing and delightful, than such a manifestation of gratitude to Almighty God, from those whose hearts were deemed too hard to be penetrated by the Gospel, and who had been considered the most wicked and hardened people in that region of country.

In comparison to the joy I then experienced, the grandeur, pomp and

glory of the kingdoms of this world shrunk into insignificance and appeared as dross, and all the honor of man, aside from the Gospel, to be vain. The prayer of my heart was,—“O Lord, do thou bless this people; save them from sin, and prepare them for thy celestial kingdom, and that thy servant may meet them round thy throne, and grant, O Lord, that I may continue to preach the Gospel of Christ, which shall cause the hearts of the poor to rejoice, and the meek to increase their joy in the Lord, which shall comfort the hearts of the widows, and cheer the soul of the orphan; and that I may be the instrument in thy hands of bringing them to Zion, that they may behold thy glory, and be prepared to meet the Savior when he shall descend in the clouds of heaven.”

We visited the Branches, and imparted such instructions as the Spirit directed. We first visited the Churches south of Preston, and after spending sometime in that direction, we journeyed to the north, accompanied by brother Richards, who had returned from the city of Bedford; his health being poor, he was not able to preach.

April 8th, 1838. We met in Conference with the Saints in the ‘Cock Pit,’ in Preston, at 9 a.m. There were about 700 present.

We appointed Joseph Fielding to preside, and Willard Richards and William Clayton his counsellors, who were unanimously sustained by the Saints. We ordained them High Priests; we ordained Elders, Priests, Teachers and Deacons, to minister in the various Branches.

Evening. We held a Council with the official members, numbering eighty, and instructed them further in their duty, which meeting continued till one o’clock the next morning.

Most of the time during our stay in Preston, we made our home with sister Ann Dawson. We purchased our provisions; for our room, lodging, cooking and fuel, we paid two shillings sterling per week. We had no public contributions except for the poor; but, on leaving, the Church voluntarily contributed means to pay our expenses to Kirtland.

Throughout the entire mission we had no time to rest, being engaged

constantly teaching the people in public and private. We frequently had to repair several times a day to the water to baptize, and sometimes were compelled to wear our wet clothing.

When we bade the Saints adieu, they wept like little children, thinking they would see our faces no more.

9th. At mid-day we took coach for Liverpool, Elders Fielding and Richards accompanied us, in order to get all the instruction they could; but as we were detained several days by a storm, Elder Clayton and many of the Saints came to Liverpool to see us.

20th. Myself, Elders Hyde and Russell, went on board the ship *Garrick*, and after a prosperous voyage of 22½ days, we landed in New York. The sight of my native land filled my soul with gladness.

We found Elder Orson Pratt, who in company with his brother Parley P., had built up a Branch of the Church in the city of New York, with whom we met, and whose hearts were encouraged by a rehearsal of the progress of the Work in England. We continued our journey to Kirtland by steamboat, railroad and canal—arrived May 22nd—absent eleven months, and having been instrumental, in company with my brethren, in baptizing about 1500 souls, and establishing the Work in the heart of Great Britain.

I found my family in good health, and as comfortably situated as I could expect, for which I felt thankful to my heavenly Father.

As brother Joseph and the most of the Authorities of the Church had removed to Far West, Mo., I took my family and journeyed, mostly by water, via Ohio, Mississippi and Missouri rivers, and arrived at Far West July 25th.

I had a happy meeting with Joseph, Hyrum and Sidney, and some of the Twelve. Joseph told me to preach to the Saints, and give them an account of my mission, and it would cheer them, which I did. The brethren felt deeply interested.

Bishop Partridge gave me a lot, and sufficient timber to build a house. While it was erecting, my family lived in a place I built for my cow, about

eleven feet square, in which I could hardly stand upright. The brethren were remarkably kind, and contributed to my necessities. Charles Hubbard made me a present of forty acres of timbered land, another brother gave me a cow.

While the bands of infuriated mobbers were burning the houses and destroying the property of the brethren in Daviess co., I went with the Prophet Joseph, and many of the brethren, to assist them to protect their families and disperse the mob. It was truly heart-rending to see men, women and children, flying in every direction from the fury of their enemies. The mob forces increased until men from nearly every part of the State joined them, with the Governor (Lilburn W. Boggs) at their head, who ordered into service about 17,000 men, as reported by the officers of the State, for the extermination of the Saints.

The murders, house burnings, robberies, rapes, drivings, whippings, imprisonments, chainings and other sufferings and cruelties inflicted upon the people of God, under the illegal orders of Missouri's Executive have been, only in part, laid before the world, and form a page in history, unequalled, unsurpassed, and unparalleled in the history of religious persecutions,—that foulest of all crimes! This historic page alone can credit Boggs and his minions with feeding the ministers of the proscribed religion on the flesh of their murdered brethren; the odium of which is shared fully by the professed ministers of different denominations who participated in these vile atrocities! If hell can furnish a parallel, where is it?

When Far West was surrounded, I was in line with my brethren, momentarily anticipating the awful tragedy of a bloody massacre—my musket was ready; but the Lord spared the most of my brethren, in a way we did not expect.

I surrendered my arms and signed a deed of trust while surrounded by these legions of armed fiends, to pay them for murdering my brethren, robbing us of our homes and property, ravishing our wives and daughters, and other like services.

In the name of Jesus Christ I bear

testimony that as Missouri has measured to the Latter-day Saints, it shall be measured to her again fourfold, full, running over and pressed down; and I shall see it come to pass.

I visited President Joseph Smith and his fellow prisoners in Richmond Jail, in company with President Young. Joseph, his brother Hyrum, Sidney Rigdon, and several others were chained together; we could not get the privilege of speaking to them, only to say "how do you do."

Feb., 1839. I accompanied brothers Brigham Young and Geo. A. Smith to Liberty, and visited Joseph and his brethren in prison: we were permitted to have two interviews, and were locked up with them for a short time.

14th. I sent my wife and family in company with brother Brigham and others to Illinois; all the property my wife took with her was her little household furniture needed every day; the mob took the rest.

I tarried to assist the poor Saints to get out of Missouri; and to aid the prisoners; though my communications with them had to be through the prison grates.

I visited the Supreme Judges at Jefferson city, accompanied by Theodore Turley, and petitioned them for a writ of *Habeas Corpus* to relieve the prisoners; showed them copies of the papers by which the prisoners were held; they acknowledged their imprisonment was illegal; but refused to interfere. We also had a petition to the Governor, who being absent, I presented it to the Secretary of State; he was very affable, but like many other officers, had no power to do good.

We returned to Liberty, and reported to Joseph through the grates of the prison the result, he told us to be of good cheer, God would deliver him from prison in due time, and directed us to tell the brethren to keep up their spirits, and get out of Missouri as fast as possible.

We then visited Judge Austin A. King, who was greatly enraged at our having presented his illegal papers to the Supreme Judges, and treated us very roughly.

When the prisoners were removed to Daviess co., by Judge King's orders, I

sent \$100 to Joseph by Stephen Markham.

I counselled with and aided the committee all I could in removing the wounded, helpless, and poor of the Saints, who were still left; I also aided P. P. Pratt and the other prisoners at Richmond. The mob became so bitter against me I was obliged to conceal myself during the day, and operate at night.

After attending the Conference at Far West on the morning of the 26th of April, with the Twelve, I accompanied them to Quincy, where I met my family in good health: they had been very kindly treated.

I removed to Hancock co., into the woods about one mile from Commerce, where I built a log house, about sixteen feet square, with my own hands I hewed the puncheons for the floor, and split and made the shingles. Multitudes of Saints were encamped in the vicinity, and here grew up the beautiful city of Nauvoo: many lay sick in consequence of the driving and exposure of the previous winter, and hundreds died. I administered to the sick until disease prostrated me.

My son David Patten was born August 23, 1839.

Sept. 18th, 1839. I started, in company with President Brigham Young, on my second mission to Eng-

land, leaving my family sick; we were penniless and nearly helpless with sickness; I suffered exceedingly on the journey, and was several times so ill, that my brethren scarcely expected me to recover. I visited a few Saints at Kirtland and my relatives in Western New York, and arrived in New York city, where I attended a Conference of the Church, on the 4th of March.

On the 9th, went on board the *Patrick Henry*, in company with Elders Brigham Young, Parley P. and Orson Pratt, Geo. A. Smith and Reuben Hedlock, and sailed for Liverpool, where we arrived on the 6th of April.

I attended a General Conference of the Saints in Britain, in the Temperance Hall, Preston, 1671 members were represented; although about 400 had apostatized; the work had spread abroad into Manchester, the Potteries, Liverpool, Herefordshire, &c.

I visited all the Branches which I had built up on my former mission, instructed them and set them in order; they rejoiced exceedingly to see me and hear my voice, as their enemies had prophesied that I should never visit them again. I also visited the Saints in Manchester, Cheshire, Staffordshire, Herefordshire, Worcester-shire, and Gloucestershire."

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 5, 1864.

SUCCESS DEPENDENT UPON OUR FATHER'S BLESSING.

It is truly gratifying to behold the diligent, though oft-times arduous labors of the faithful Elders of Israel, who have been called to labor in the ministry in these lands, for the salvation of souls. Now and then we have heard an Elder say rather despondingly, that although he had labored faithfully and long, yet so far as he was apprised of the fact, no perceivable result emanated

therefrom ; he had not been called upon to baptize any one who had received the Gospel through his ministrations. Now, when we consider that thousands have annually, for many years past, gone to Zion, and still we see that their places are supplied by others in the various Conferences, so that there is scarcely any appreciable difference in the numbers—notwithstanding the emigration—we find that even in this we have abundant cause to feel encouraged and to rejoice in all our labors.

But it is not to every one to receive and obey the Gospel summons, for the Prophet tells us that it shall be as though gleaning of grapes when the vintage is done—that it is more likely to be one of a family and two of a city, than that multitudes will be found willing to take upon themselves the name of Christ, and walking in newness of life, tread the courts of Zion's King. Moreover, it is a part of the design and purposes of the Almighty in these last days, to warn the wicked as well as it is to save the righteous, and thus accomplishing, by their testimony, a two-fold object, by proving “a savor of death unto death,” as well as “the savor of life unto life.” We should remember that the Lord controls the results of the acts of the children of men. “Man proposes, but the Lord disposes,” and He measures and rewards his servants, not by the success which either does or does not seem to follow their exertions, but by their virtues and faithfulness and diligence in his Work ; for, are not those who go forth with the words of life and salvation unto the children of men, truly as the Apostle says, “Unto God a sweet savor by Christ in them that are saved, and in them that perish ?” Neither shall we be held blameless, who have received the word of life and been called to bear a part in the great Work of the last days, having the authority of the holy Priesthood committed to us, if we neglect or fail to bear a faithful testimony to the people ; warning them of the judgments of the Lord which are to be poured out upon the wicked and ungodly nations, that they may be left with no excuse, and their blood be not found in our garments.

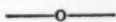
Let the Elders continue to “cast their bread upon the waters,” leaving the result with Him who will gather the wheat into the garner, when the refuge of lies, like the chaff from the summer threshing-floor, will be swept away, and the tares bound into bundles and prepared for the burning. But the testimony of the Truth and of the Work of the Lord still goes forth and makes its way despite of all opposition, and the world are being warned of their abominations, corruption and great wickedness, by the burning words of truth and soberness, which shall tingle the ears of this generation, unless they repent and turn unto the Lord, who will destroy and waste away all nations that will not serve him.

It would be inconsistent with the immutable justice of the great Jehovah in dealing with mankind, if he were not first to send forth his servants clothed with his authority, to sound the warning voice to all people, thus giving them a chance to hear the message of life, and affording them an opportunity to turn away from their evil ways, and come unto him and live. But the time is fast approaching, and is even near at hand, when the controversy which the Lord will hold with the nations will surely be accomplished. The earth, and the power and dominion thereof, rightly belong to the Lord, and he will shortly take possession, no matter whom it pleases or displeases. He will turn the wrath of man to his praise, and “whosoever will not hear the words of that Prophet, shall be destroyed from among the people.” These are plain decla-

rations, but we are not the author of them, but only the medium through whom the Lord speaks to the people in order to prepare them for coming events. If they take notice and heed the warning summons, it is well ; if they do not, it will neither delay, hinder, nor change the purpose of the Almighty, but they will be engulfed in the ruin which must necessarily be accomplished by the overthrow of the power of the Adversary, who has so long held undisputed sway over all the nations and kingdoms of this world.

The Lord has spoken and declared his purposes, of which we bear testimony, even a solemn warning unto all people, commanding them everywhere to repent, fear God and give glory to his name, for the hour of his judgment is come. The Lord is striving, through the instrumentality of his servants, to get the people to understand these things, and while many do receive the message of glad tidings of great joy which is unto all people, and with honest and willing hearts gladly render obedience to the heavenly mandate, the vast majority of the inhabitants of the earth treat it as a thing of no consequence, and wholly beneath their consideration. For this the Elders are not responsible. The Lord has decreed a consumption upon the whole earth, and it will surely come to pass. Sending his servants forth to warn the people, is an act of mercy on the part of our Father, who delighteth not in the death of the wicked, but would rather they would turn and live ; but mankind are left free to act upon their own agency in this matter, and, although He will save those who repent and comply with the requirements of his law and Gospel plan of salvation, yet there is no promise that he will save any nation or kingdom ; but on the contrary, it is definitely stated that he will break in pieces the kingdoms of this world, and make them to become the kingdoms of our Lord and of his Christ.

ABSTRACT OF CORRESPONDENCE.



CARDIFF CONFERENCE.—Elder George Stokes writes from Cardiff, on the 18th ult., as follows :—"I have been engaged, since the Merthyr Conference, in travelling through the Cardiff Conference, holding meetings where practicable, and in visiting the Saints from house to house, and I can truly say that, although there are some who are not as I would wish them to be, the majority of them are striving to live the religion which they have professed, which gives me great joy in my labors. I am striving, with all my might, to teach the Saints to practice the spirit of charity and love towards one another, and to keep themselves pure, so that the Spirit of the Lord may dwell with them, that through its influence they may be enabled to bear a faithful testimony to the world of the things which are coming to pass. I am fully persuaded that a good work is to be done in Wales, and I have felt thus ever since I have been here, if we, as Saints of God, will by our faithfulness manifest to the world that there is that in our religion which is worth living for. It is true we are not often baptizing, but there are those who are inquiring concerning the principles of the Gospel, and a few now and then attend our meetings, and listen attentively to what is being said, and even if we do not baptize often, I feel that good is being done. For myself, I wish to be engaged in this Work

all the time ; I want to be wholly in it, and to use the ability which the Lord gives me for the furtherance of his purposes."

NEWS FROM CONFERENCE.

DURHAM CONFERENCE. — We learn by minutes that have been forwarded to us, that a Conference was held in Sunderland, on the 11th of September, at which were present—Of the Presidency of this Mission, Elder Brigham Young, jun. ; President of the District, Elder F. W. Cox ; President of the Durham Conference, Joseph H. Felt, and Elders Anson V. Call and Hyrum P. Folsom, laboring in the District. Circumstances of meeting were favorable, and the attendance during the day was good. The state of the Work in the District was represented as prosperous, and in their assemblings together the Saints were made happy in the possession of the Spirit of God. Elder Brigham Young, jun., in his remarks, adverted to the news, then recently received, of the proposed detention of the teams next year, and the intention of pushing forward the work upon the Temple, and he did much to assure the Saints of the continuance of the favor of God, and showed that although the way, for a time, was seemingly closed up, it would result in benefit to this people. The instructions of the other Elders present were seasonable, and the Saints rejoiced much in the Spirit of the Lord.

C O R R E S P O N D E N C E .



AMERICA:

Great Salt Lake City, }
Aug. 31, 1864. }

Presidents Daniel H. Wells and
Brigham Young, jun.

Dear Brethren,—Expecting to start on the 1st of September, with the Twelve and other brethren, on a tour through our southern settlements, I take pleasure in previously writing you such items, up to date, as I think may be interesting.

Since my last to you, July 16th, in company with President Kimball and others, I have held two days' meetings in Tooele, July 23rd and 24th, in Weber Valley, at Bishop Thurston's, August 6th and 7th, and in Provo Valley, August 20th and 21st. From these and the meetings previously advised of, you will perceive I have been absent from the City on every other Sunday since the latter part of June, and I have good reason to be-

lieve that our visits have been attended with results beneficial to all parties, and I have enjoyed myself much in making them, and been thankful for the privilege. For details I refer you to the sketches and reports of our several trips, as published in the *Deseret News*.

The difficulty in getting forward freight and wagons to Wyoming, has prevented so early a start as usual from the frontiers, but we feel that all will arrive in good time and weather. Brother Joseph W. Young telegraphed on the 18th inst., that Capt. Warren S. Snow's train, bought and fitted up there, and the last of this season, was then twenty miles on the road, and on the 20th he telegraphed that they—Joseph A., Hiram, Staines, Beatie, &c.—expected to start on the 21st. I have understood that they purpose travelling by private conveyance, in which case they may for a short time

be delayed a little through having to travel with a train in certain localities, on account of some late Indian troubles between Fort Kearney and Julesburg. I do not apprehend those troubles will prove very serious or of long duration, for the Indians have as yet only attacked a few mail stations and a small party or two of emigrants, and the whites in Colorado and Kansas are stirring themselves to re-open the mail route and protect the emigration. We do not anticipate any interference with our trains, as at least two will probably travel near together in regions deemed unsafe, until the troublous region is passed. Besides, Indians do not attack a large cattle train, small parties with mules or horses being the ones they look out for.

Captain Preston's train was on Pole Creek, 30 miles this side the Platte crossing at Julesburg, on the 9th inst.; Captain J. D. Chase's independent company was at Horse Shoe on the 13th; Captains Warren and Canfield's trains were at Cottonwood Springs, 97 miles west of Kearney, on the 12th, and Captain Rollins was at Laramie on the 20th.

On the 8th inst., delegates from the various election precincts throughout the Territory, met in Convention in the Tabernacle in this City, to consider the propriety of establishing the prices of certain articles, chiefly produce. This step was deemed necessary to preserve within our borders the subsistence needed for ourselves and the destitute who may come here before another harvest, and to place the price of produce at figures comparatively more remunerative to farmers. The Convention, on the 3rd day of its session, after establishing the price of flour at \$12.00 a 100 in gold, or its equivalent, wheat \$5 a bushel, hay \$25 a ton, &c., adjourned to meet on the 4th of October next. Full particulars, names, &c., you will see in the News.

The soldiery here continue in a *quandarium*, their mining operations continuing to prove failures, so far as their object in them is concerned, their efforts to create disturbance still proving futile, and the time of many about to expire, with only here and there one re-enlisting. We have been and

still are in hopes that circumstances will, ere long, require their presence elsewhere, without their having been able to accomplish any of the evil designs they were sent here to carry out.

The theatre, after quite a successful summer season, closed for a time on the 30th inst.

Greenbacks, thus far, have been quite a convenience as a circulating medium, materially enlivening and expediting the making of improvements, and can probably be so managed as not to result in a reactionary loss.

The dry, hot weather of July and August has been, during a few days past, refreshingly varied by clouds and showers, much to the benefit of fruit, vegetation, &c. The past dry spell has created quite a desire in this City and county for more water, and there is a considerable stir about soon beginning an artesian well on the Bench, and inquiring into the practicability and probable cost of bringing a portion of Jordan into the Big Cottonwood canal. In addition to these movements, as they have given up boring for water at St. George, I think of procuring those tools and trying for an artesian well somewhere above my lower mill.

Notwithstanding the dryness of the season, the wheat and hay harvest have been generally very productive, corn in many places looks well, and sugar-cane and potatoes are promising an excellent yield. The cotton crop has been variously estimated, on the whole at a pretty good figure, which I can better estimate on my trip through our 'Dixie.' Our cotton and cotton machinery are proving a great blessing to the people, though they are still far short of supplying the demand.

East Temple Street, between South and second South Temple Streets, is rapidly filling up with stores, and there will be a large quantity of goods in the City this Fall. What effect the quantity will have on the present high prices, sugar 85, &c., will considerably depend upon how large a portion has been bought with paper on short time.

The new settlements in Bear Lake Valley continue thriving, prosperous and contented, and the Indians peace-

ful, as they also are throughout the Territory.

Washakee and his brother, with over a hundred of his band, visited our City a few days ago. They appeared very well pleased with their visit, and said they felt good and friendly towards the whites.

On the 25th inst., Captain W. S. Warren telegraphed that he was within 100 miles of Laramie, "all right;" he is making very good time. Captain Canfield is probably near him, for, as already mentioned, they were together 97 miles this side of Kearney.

I have instructed Bishop Sharp to flag and lay up to the present square the west wall of the Temple before rough weather, and to let out by the job all labor pertaining to this and other work the Church may wish done, and that others may wish the Public Works to do. Much observation and experience have led me to conclude this to be the best method for all parties—doing away with many inconveniences, losses and annoyances. The jobs are to be paid for in such articles as are received on Tithing.

On the 26th inst., Captain Rollins telegraphed from Dear Creek:—"Passengers and teams doing well. Nine oxen died between Laramie and here." They also are making good time, affording another assurance to our anticipations that all will arrive in good season and condition.

Captain John R. Murdock's mule train, 78 passengers, arrived on the 26th. One brother, two sisters and two children died on the road, and Sidney Beckstead, from Goshen, Utah county, was killed by the accidental discharge of his rifle, while on guard twelve miles this side of Platte bridge.

On the 27th, Captain Warren was within 62 miles of Laramie, "all well," and travelling about fifteen miles a day. At Laramie he telegraphed:—"We arrived here this morning, all well. We have but little sickness, and the teams are all right."

On the 30th, Joseph W. telegraphed from Kearney:—"Trains all passed here to-day, doing well." These are the rear trains of our immigration, and will, doubtless, arrive in good time and condition. The boys will

leave them and come a-head, as soon as they can do so safely.

Having written all I can at present think of, up to date, that will be particularly interesting to you, and designing to start in good season in the morning on my trip south, I will now close, praying that each of you, and all who labor for the upbuilding of the Church and kingdom of our God, may be always blessed by him with all needed blessings. Your brother in the Gospel,

BRIGHAM YOUNG.

SWISS, ITALIAN AND GERMAN MISSION.

Riesbach, Oct. 13th, 1864.

President Wells.

Dear Brother,—I have been thinking of writing to you for some time, but for want of a convenient opportunity, I have delayed attending to it until the present. I can pretty well realize the fact, that you must receive a great number of letters, owing to the many laborers in the Mission under your care, still I am well aware that you wish to know the doings and feelings of all, being interested in the welfare and prosperity of each, and that you also desire to know just what success is attending the rolling forth of the Work in each part of the Vineyard; therefore I write to inform you of the position of affairs in my district and of my condition. This district comprises the Zurich and East Switzerland Conferences, and as regards area of territory is somewhat extensive, containing the cantons of Zurich, Thurgau, St. Gallen, Appenzell, Graubünden, and Lucerne. The Zurich Conference contains two large Branches, and the East Switzerland Conference the same number. I am not prepared to give you the exact number of members in each, not having the East Switzerland books at hand, but the Zurich books show 113. I don't think there are so many in the East Switzerland Conference, perhaps no more than eighty members. Forty persons have been baptized in the district since the 1st of last January, and twenty-two persons emigrated from the same, last spring. The latter number does not include

young children, or in other words, is merely the number of those baptized before emigrating. The Saints in this district are very much scattered, more especially those in the East Switzerland Conference, which requires much labor to visit them all. Brother Riter very appropriately compared them in that respect to the stock on the Jordan range during the winter season. Should all attend meetings regularly, several would have to travel about sixty miles and back once a week. Were they more conveniently located, we might form several respectable Branches, having members enough for the purpose; but, as a matter of course, we have to take them where we can find them. You will naturally wish to know what kind of Saints they are, and in reply to said imaginary inquiry, I will say, that I can show almost all kinds of specimens—good, bad, and indifferent, with about every shade between; but by far the greater majority are good, honest-hearted persons, faithful in the discharge of their duties, and, so far as I am able to judge, endeavor to serve God to the best of their abilities. In this respect, I think they can favorably be compared with the same number from any part of the European Mission. As regards this world's goods, almost all of them are very poor indeed; in fact, so much so, that it is a matter of surprise to me how they manage to live. That, however, appears to be the class that paid attention to the instructions of the Savior and his Apostles while upon the earth. Our meetings, as a general thing, are not much attended by strangers, and when they do come, there are seldom many of them. You will probably wonder how we make any converts, to which I will say, it is mostly done by chatting in the family circle, and through the reading of our works. A person on hearing of us, will perhaps become sufficiently interested to desire to know what our principles are, and buy or borrow one of our works, and read it on the "sly," after which the interest of the said individual may have become sufficiently increased to desire an interview with an Elder, and so on, until desiring baptism; and, after being baptized, that person will feel interested for the

salvation of friends and relatives, and labor with them until they wish to talk with the Elder, which may result in converting a few of them. By the foregoing, you will perceive that our missionary operations here are conducted on somewhat of an under-current principle, which is partly owing to a want of religious liberty, and partly the result of the indifference of the people. Making converts here reminds me of the labors of the shepherd, whose sheep are scattered among the hills and over the valleys, only one or two being found in one place, all of which he must gather from among vast herds of goats and packs of wolves, the latter (the priests) gnashing their teeth with rage as the shepherd approaches. I will now come to personal matters. Soon after arriving in this country, I was left alone with the people, and at that time did not understand the language spoken here sufficiently to ask for a drink of water without resorting to signs, such as the Indians use when begging for food or drink. Since then I have passed through scenes, and come in contact with many things not over pleasant in their nature; but for all this, when everything is considered, I don't think I have ever enjoyed more peace of mind during any period of my life, for the same length of time, than since landing in this country, notwithstanding I have but seldom had the privilege of seeing an acquaintance from the land of my home. I often think of the brethren laboring in England, and imagine how I would enjoy a visit with them, but I don't expect to see many, if any of them, before starting home. Perhaps a few of them will take a trip over this way next summer. Well, I trust I may receive strength from the Lord continually, to enable me to faithfully perform all duties devolving upon me, and thereby secure his approbation, and prove myself worthy to associate with the trusty Elders in Israel. I am sorry that brother Riter had to leave here, but hope that his visit to England will improve his health.

With good wishes and prayers for your prosperity, I remain your brother in the Gospel of peace,

W. P. NEEBKER.